

Christian Reflector.

H. A. GRAVES, } Editors.
E. WORTH, }

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Proprietors, { W. S. DANRELL,
H. A. GRAVES. }

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[JOHN RAYMOND is General Agent for the Reflector in the New England States.]

Christian Reflector.

For the Christian Reflector.

Publication Society—Reply to the Corresponding Secretary.

DEAR BROTHER,—I have taken up my pen to reply to that part of your communication published in the Reflector of the 25th of August, to which the limits of my last sheet would not permit me to reply.

In your communication you say—'You speak of denominational books, as though our Society was sustained for that purpose. You are aware that we publish only a proportion of books strictly denominational, and the objection, if valid, lies with equal force against any kind of books.' I am aware that the Publication Society issues only a proportion of books strictly denominational. But this is an objection, rather than a recommendation, as the theological books required, not denominational, can be obtained generally at a lower rate elsewhere; and they can be thus obtained without any cost to the denomination for editing and stereotyping. For instance, the books published by the American Tract Society we need, can be obtained of this Society at a lower price than can our Society afford to issue them. But the plan I propose affords no ground for this sort of objections. That the objection against the Publication Society doing the work of publishing any kind of books, as against its publishing those strictly denominational, is not denied. But my plan, you know, goes against the publication of all kinds of books, on the part of the Society.

You also say—'Suppose we adopt your plan, buy all our books of publishers and send them out to our colporteurs, we must still have an office and an agent, or some one to pack and send off books, a clerk to keep accounts; then there is postage, rent, fuel, packing boxes, wrapping paper and twine, insurance, and many others; and who will meet all this expense?' Did the plan I propose involve all this, then indeed might it very properly be discarded. It, however, calls for no proprietary agent, no clerk, to keep accounts, no one to pack and send off books, for no rent, fuel, packing boxes, wrapping paper, twine and insurance. For all this the publisher patronized by the Society would gladly provide, and at his own expense. The Society would incur expense for postage and the services of the Corresponding Secretary. His salary, however, would be small, as not more than one fourth or one third of his time would be required in the discharge of his official duties. The annual report could be advantageously published in our religious journals, free of expense. And surely, should the plan proposed be adopted and understood by the denomination at large, a great proportion of the churches might be induced to take up collections annually for the treasury of the Society, and without being visited by an agent to present its claims.

You further state—'As business is now managed by keeping a publishing office and depository, these expenses are all met by perquisites on sales.' Do you wish to be understood as saying that the perquisites on sales defray the expense for rent of depository, depository agent, clerks, salesmen, postage, fuel, freight, insurance, for porters, packing boxes and wrapping paper? I will admit you do. But in making the perquisites on sales defray these expenses, the Society is obliged to retail many of its books at a higher rate than would a publisher retail them, to make the colporteurs pay a few per cent. higher for many of the books they purchase, than they would be required to pay for the same kind in other places, and to monopolize, as far as possible, the sale of the books it issues, thereby excluding them from some of the most important channels of distribution. But this defect must be charged upon the present system of operation, and not upon the brethren who have the immediate management of the operations of the Society, and who feel themselves compelled to meet as much of the expense as possible, in the sale of publications. No such defect, however, can be charged upon the plan proposed for the adoption of the Publication Society.

Again you say—'We have our printing and binding done by contract, and at the lowest rates. Our standard and permanent works are put in stereotype at the expense of the Society, as a matter of economy, and the plates are a part of its permanent capital.' I know the Society is its printing and binding done at the lowest rates, and that our standard and permanent works are put in stereotype at the expense of the Society. But I do not know that it is a matter of economy to the denomination, for the Society to stereotype these works, when they could be obtained elsewhere at as cheap a rate, if not cheaper, and without any expenditure for stereotyping.

You likewise say—'Suppose we adopt your plan and buy all our books of private

publishers. Of course publishers have the usual profits on books they make and sell. We get our books made now as cheap as any publisher can for the same quality. We should lose and not gain by the proposed change.' As the plan I propose contemplates the purchase of no books from any source, except those for gratuitous distribution, your objection is not valid. I disagree with you, however, in opinion, that the Society can get the books made by others, as cheaply as can a publisher make the same books for himself. Hence, a publisher can undersell the Publication Society.

The only remaining part of your reply demanding notice, is the following—'But are you not aware from the documents we have sent forth, that the mere publishing of books is a means to an end—a mode of gaining a great object? Our end—our great object is to provide our destitute churches, and all the population we can reach, with the means of religious instruction by the press. To do this in the most economical way, we must have a publishing office, a large amount and variety of books of our own, and over which we can exercise control by copyright, employ numerous itinerant ministers as colporteurs missionaries, sustain them in whole or in part by commissions on sales, and carry on a whole system of operations as we now attempt to do.' It is true, the object at which the Publication Society aims, is a great object; and one, in the accomplishment of which an hundred fold more interest should be taken, than is now taken, on the part of the denomination. And the employment of colporteurs missionaries, to scatter denominational and other books, to be supported in whole or in part by profits on sales, no doubt will prove a most important auxiliary in the accomplishment of the great object the Publication Society is endeavoring to achieve. But the plan I propose would not militate, in the least, against this mode of spreading religious books; in fact, it promises to facilitate it; for, while the proposed plan would furnish colporteurs with books, in as great variety and abundance, as does the present plan, it would also furnish the publications upon terms more advantageous to the colporteurs, than are those upon which they are now received.

I have said the plan proposed contemplates the purchase of no books, except for gratuitous distribution. I do not mean that the Society in procuring these books must buy packing boxes, and hire the books packed and forwarded to their place of destination, and have a clerk employed to take account of the whole transaction. I mean that the Society must see that all moneys paid into the treasury for the gratuitous distribution of books is expended agreeably to the wishes of the donors, throwing the whole trouble and expense of packing and forwarding the books upon the bookseller, from whom the purchase is made. And according to the plan proposed, all the Society would be required to do for the colporteurs in the obtaining of their books, would be to give them all requisite information respecting the sources from which they should procure their books, and by all proper means, enable them to buy them upon the lowest terms possible, leaving them in all cases to make their own purchase.

INQUIRY.

Claims of the Publication Society.

Messrs. Editors,—I do not know as you admit articles to be published in your paper, unless they come from subscribers. If so, mine can be laid on the table, under the rule, and no fault found. By the way, I should take the Reflector if my purse was sufficiently filled to warrant it. But I always pay in advance for my papers, and I have not the money now, nor am I aware that I shall have at present, to spare for this purpose. I wish the American Baptist Publication Society, or some brethren who are able, would furnish me the Reflector, and a poor minister's library. However, I have the inspired word, which the apostle calls the 'sword of the Spirit,' and that answers a very good purpose. Perhaps, if I had the Reflector, and a library, and an education, I should not more successfully, or with more of the demonstration and power of the Spirit, preach the gospel. But to my purpose.

Rev. H. H. Hafl, the agent of the American Baptist Publication Society, visited the churches in the Berkshire, Franklin and Westfield Associations, and presented the claims of the Society affectionately and efficiently. The churches and individuals responded generously to the demand, and by their contributions and pledges, gave substantial demonstration of their interest in the work of giving to this country, and especially the 'great Western Valley,' a pure, elevated and enlightened literature. Who does not know the 'power of the press,' for good or evil? This mighty engine has achieved victories that a conqueror cannot boast. Its noiseless step, its onward march, its triumphs, are only equalled by the energy and power of the Eternal Spirit. Who, then, but will lend his influence and his means to the advancement of this enterprise? The prince of darkness and his minions understand the use of the press, and they make it tell, to the confusion of the hosts of God. Shall the children of this world always be wiser than the children of light? I am glad that the churches are awakening to the value of an enlightened and holy literature, and I hope the ministry will be found where they should be, touching this department of means for the subjugation of a world to Christ. I would that the tasteless, languid and spiritless trash which overflows a world's surface, could, by the flood-tide of the gospel, be floated to the bottomless pit from

whence it originates. Let the disciples of Jesus gird on the armor of an evangelical literature, headed by the revelation of God, and the conquests of the cross will be multiplied indefinitely—the kingdom of darkness will be overthrown, and the legions of the devil will reel and stagger like a drunken man, and be driven to the abodes of despair, no longer to curse and blight this sin-fallen world. The light and glory of the gospel will beam upon the earth, and the 'dark places of the earth, which are full of the habitation of cruelty,' will become the abodes of kindness and humanity, of joy and peace.

I hope the churches which have already met in their Associations, have not forgotten the Publication Society, and those which are still to meet be careful to see that this cause is not neglected. The Berkshire Association holds its annual session the second Wednesday in October, and the brethren are expected to bring in their contributions, and redeem their pledges. Let it be done effectually, thoroughly, and we shall receive our reward when the just are remembered, and stars in our crown of glory will be multiplied as the labor in this and the other departments of the great spiritual vineyard.

A PASTOR.

Berkshire Co., Sept. 25, 1845.

For the Christian Reflector.

Universal Salvation and Endless Punishment.

Messrs. Editors,—In this and two communications more, I hope to be able to bring this subject to a close, and to relieve the patience of such of your readers as have for so long a period observed the same heading to a series of articles from me, without having perused the articles themselves. If any who have followed me by reading my communications have become tired of them, I have yet to learn who they are.

My last argument was numbered 73; consequently my next is

74. 'If ye forgive not men their trespasses, neither will your Father forgive your trespasses.' Matt. 6: 15.

The time for forgiving men their trespasses is while one is in this world, among men. If, therefore, any leave this world without forgiving men their trespasses, they will not be forgiven in the world to come.

75. 'His lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his trespasses.' Matt. 18: 34, 35.

It is here shown, that those who do not forgive others will absolutely receive all the punishment they deserve, without the remittance of any portion of it. Of course, such punishment will be endless; for were it limited, they would be released from punishment at the termination of it, on the ground of justice, and would thus be saved without Christ.

76. 'All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.' Matt. 12: 31, 32.

'hath never forgiveness, but is in danger of eternal damnation.' Mark 3: 29.—'it shall not be forgiven.' Luke 12: 10.

Various passages of Scripture show, that penitence is indispensable to forgiveness; and therefore we are to understand by the preceding passage, that men will be forgiven at any rate, whether they repent or not, but that the sins and blasphemies of which they shall be forgiven are pardonable; that they can be forgiven of them if they repent, as is expressed in other passages already alluded to. After thus showing that these offences are pardonable, the passage proceeds to specify a sin of a different kind; a sin under different circumstances; a sin that constitutes an exception to this general rule; and therefore a sin that is not pardonable at all on any condition. To confirm this idea, it goes on to assert, that it shall not be forgiven even in the world to come, any more than in this world. And, as if to cut off all cavilling with regard to mere terms, a different mode of expression is used in other passages relating to the same subject, namely, 'hath never forgiveness,' and also, 'it shall not be forgiven.' Verily, those that will break this triple cord, will not be held by any proof, however strong.

77. 'It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.' Heb. 6: 4-6.

This passage teaches a condition of confirmed impenitence; and as there can be no forgiveness, and consequently no salvation, without penitence, the character described in this passage can never be saved.

78. 'If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.' Heb. 10: 26, 27.

As none can be saved without the atoning sacrifice of Christ, and as here is a case in which there remaineth no more sacrifice for sin, it follows that those who are here described cannot be saved.

79. 'He that despised Moses' law died

without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant where-with he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?' Heb. 10: 28, 29.

What is this so much sorer punishment than to die without mercy—what can it be except future punishment?

80. 'We are not of them who draw back unto perdition; but of them that believe, to the saving of the soul.' Heb. 10: 39.

Here it is shown, that some draw back unto perdition; and that perdition is the opposite of the saving of the soul—and of course is the loss of the soul.

81. 'If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.' 1 John 5: 16.

Life is promised in the foregoing passage, only in the case of sins not unto death; and the sin unto death is debarred from the promise, and he who commits it, therefore, cannot have life—cannot be saved.

82. 'Blessed are the poor in spirit; for theirs is the kingdom of heaven.' Matt. 5: 3. Is the kingdom of heaven for those who are not poor in spirit? If not, then some will not have it, inasmuch as they are not poor in spirit, and do not become so during life.

83. 'Blessed are they that mourn; for they shall be comforted.' Matt. 5: 4. Some do not mourn, in the sense of this passage, during this life. When, then, will they be comforted with the comfort consequent on such mourning?

84. 'Blessed are they which do hunger and thirst after righteousness; for they shall be filled.' Matt. 5: 6. When will those be filled who do not hunger and thirst after righteousness, but who roll sin as a sweet morsel under their tongue all their days?

85. 'Blessed are the merciful; for they shall obtain mercy.' Matt. 5: 7. What shall the unmerciful obtain? What shall those obtain who live and die monsters of cruelty? What shall the Herods, the Neros, the Domitians, the murderers, the pirates, obtain? Mercy, says Universalism. That doctrine cannot therefore be true.

86. 'Blessed are the pure in heart; for they shall see God.' Matt. 5: 8. And what shall the impure in heart see? God also? 'Yes,' says Universalism; 'for all shall be saved.' Universalism, therefore, makes absurdity and nonsense of all such passages of Scripture as the foregoing.

87. 'Blessed are the peacemakers; for they shall be called the children of God.' Matt. 5: 9. What shall the peacemakers be called? What shall those be called who shall cut throats, pirates, and all such characters be called? What shall those be called who descend impenitent to the grave, their hands crimsoned with the blood of their fellows? 'The children of God,' says Universalism.

88. 'Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.' Matt. 5: 10. And how is it with the persecutors? Is theirs the kingdom of heaven? O yes, says Universalism; they will go to that kingdom as well as the persecuted.

89. 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for so persecuted they the prophets which were before you.' Matt. 5: 11, 12. And what is the reward of those revilers, and persecutors, and evil speakers, themselves? 'Heaven, to be sure; all shall have heaven,' says Universalism.

Yours in the truth,

ORIGEN BACHELER.

For the Christian Reflector.

An Appeal to Southern Christians in favor of Emancipation.

The first motive that I urge why citizens of the South should make efforts for the abolition of slavery, is that they may relieve themselves from a false position. They now stand before the world as the abettors and defenders of a system, which their consciences condemn, and their souls abhor; at which every feeling of their nature revolts. Is it not so? Who can for a moment believe that Christians in the South generally, either in conscience or in heart, approve such a system? Who can believe that Dr. Fuller has a feeling in sympathy with it? that seeing it in its naked deformity, he would not be the first to engage in a war of utter extermination against it? that he would be willing to rest, while one vestige of slavery, as thus defined, remains. And would not this be the feeling of vast numbers of the citizens of the South? Are there not multitudes that regard the slave-code, as it now exists, a system of abominations; at utter variance with the rightful claims of God and the inalienable rights of man? Then they occupy a false position! By making no open efforts to abolish the system, and by defending slavery as not necessarily sinful, they stand before the world as the real advocates of American slavery as it is. And their high standing and acknowledged moral worth give them influence, and render them the strongest bulwarks of the institution. They strengthen the hands and pacify the consciences of those who seek the extension and perpetuation of the system, with all its wrongs, while they neutralize the efforts and grieve the hearts of those who are laboring for its peaceful abolition.

If they continue to maintain this position,

they must in the end draw down upon themselves the united execration of the whole Christian world, and throw themselves forever without the pale of Christian fellowship and sympathy. But, let such come out, and make their true position known; engage in hearty, zealous efforts to remove the evil, and they will find ten thousand hearts, both at the North and South, that will beat in sympathy with them. They will strike a chord that will vibrate as far as there are Christian or human hearts to feel their influence. Let their efforts be attended with a generous self-sacrifice, and they will throw out cords, to bind to them in affection millions of other noble spirits, that would else be irreconcilably alienated from them. They would then occupy an enviable position in the eyes of the world; a rich tide of Christian sympathy would flow in; and 'the blessing of many ready to perish' would come upon them.

E. W.

Be not disheartened.

Above all, I would say to the Christian, never distrust the kindness, the love, the wisdom and faithfulness of your Saviour; but confide in him who has promised that all things shall work together for your good. Though you may not know what he is doing, you shall know hereafter. You will see the reason of all the trials and temptations, the dark and comfortless hours, the distressing doubts and fears, the long and tedious conflicts, with which you are now exercised; and you will be convinced that not a sigh, not a tear, not a single uneasy thought was allotted you, without some wise and gracious design. Say not, then, like Jacob of old, 'All these things are against me'; say not, like David, 'I shall one day perish.' By the hand of Saul; for all these things are for your good, and you shall never perish, neither shall any pluck you out of Christ's hand. Why should you, who are sons of the King of heaven, be lean and discontented from day to day? Remember that, if you are in the path of the just, you are the heir of God and joint heir with Christ of an inheritance incorruptible, eternal, and that fadeth not away. Be not discouraged at the small progress you appear to make, or the difficulties you may meet with. Why should the infant be discouraged because he has not the strength of manhood, or the wisdom of old age? Wait on the Lord in the diligent use of his appointed means, and he will strengthen your hearts so that you shall mount up as on eagles' wings; you shall run, and not be weary; you shall walk, and not faint.—Payson.

The Little Prayer-Meeting.

When only a few are together, attention is not diverted with intruding circumstances. Men do not fill it; and as man is less, God is more. It is a sort of social, private devotion. Where two or three—not where a hundred—are together, there am I. The excitement of numbers, and the unhalloved associations of which the senses are the avenues to the soul, do not form a part of such meetings. Form is not so likely to be found when the plea for, and the need of it, does not exist. The fear of men will not come where there are not enough to disturb confidence. Where the arm of flesh is nothing, the arm of God may be all.

Still, there are those to whom the little prayer-meeting is peculiarly irksome.

The man of the world dislikes and despises it. He will not attend it. He will not go where the world will not go. He does not see the connection between the means and the end. He fancies a great number might effect something, but what can these do?

The stupid professor does not love the prayer-meeting. It seems so cold to him! When every body is awake to a sense of eternal things, and the meetings are full, he goes too—there is some excitement in that.

The Pharisee despises the little prayer-meeting. He loves to go up to the temple to pray. His views are so large, and his faculties so efficient, that he wants a large theatre for action. This praying by two or three is a dull business to him.

But there are others who do love it. Christ gave it his special approval in the words already quoted. On the mount of transfiguration, there were but three. At the last day prayer-meeting in Gethsemane, there were but three. On Mount Olivet, and away by the lake of Galilee, there was a frequent number. He taught the many; he prayed with the few.

The humble and faithful Christian loves the little prayer-meeting. He thinks of what Christ said and did, and believes. He comes to pray to God, and he knows God can hear the few.

Reader, do you dislike the prayer-meeting because it is small, and keep away for that reason? Then go, and it will be larger by one; and if you can induce others to go, it will be so much larger still. But suppose others will not go; does that excuse you? Can you really find no comfort in such meetings; or do you think them useless? It might be so if man did the work, and not God. But the smaller the meetings, so much the more need of your being there. There are always fewer at the seedling than the harvest, yet as much need of those few. The husbandman sows by himself; he calls others to aid when the harvest comes; but cannot you muster faith for the seed-time?

But you do not make the absence of others a mere excuse for not going yourself. Do you not say, 'There are so few, and the meeting is so dull and cold, I will not go,' at the same time that you are secretly glad of

the excuse! This is the worldly man's plea, who has faith in numbers but not in prayer.—N. Y. Observer.

The great Evil in the Churches.

[We find a small volume in our library, the subject of which is 'Religious Declension,' and the author, that excellent man, the late Rev. Jeremiah Chaplin, D. D. The following chapter has interested us deeply. We wish it might be read by every Christian, and that every one would compare himself with the description here given.]

Religion, with a large portion of professed Christians, is in a great measure confined to places of worship, or to seasons of revival. While attending on the preaching of the gospel, and uniting in the songs and supplications of Zion, they feel condemned if their affections are not excited, and if emotions which at least resemble those of piety, are not produced. But when engaged in their secular affairs, they feel but little concern to have their hearts replenished with the fear and love of God, or their minds occupied with the contemplation of the great truths of religion. Their thoughts are generally engrossed with secular business—with schemes for amassing wealth, or attaining to posts of honor, or with contrivances for procuring those earthly pleasures which though generally considered as innocent and creditable, have no tendency to raise the soul to God, or prepare it for the great duties of the Christian life. If you introduce the subject of religion to persons of this description, they do not, perhaps, refuse to converse upon it; especially, if you manifest a willingness to discourse in a speculative way. But if you press on their attention the importance of a holy life—of a daily and hourly consecration of the heart to God, of having a regard to his glory in all they do, of living as strangers and pilgrims on the earth, and of directing all their aims and exertions to things beyond the grave—they are usually silent, or barely assent to the truth of what you say. They manifest no disposition to prolong discourse of this kind. It is a strain of conversation in which they feel no interest. But the moment you introduce some worldly subject, they are sufficiently ready to perform their part in the discussion of it. They now speak with interest and earnestness, as from the fulness of their hearts, and seem never tired while topics of this kind are the subjects of discourse. In this manner they pass along from month to month, and from year to year, thinking and speaking almost exclusively of earthly things; except when the stated seasons of public worship call up their attention to subjects of a different kind. And they do not seem to realize that the predominance of this worldly spirit is, in any considerable degree, offensive to God, or prejudicial to themselves. They are not conscious of the great blemish which the habitual indulgence of such a spirit fixes on their Christian character, or the immense injury done to their own souls by suffering the world to engross so large a portion of their time and thoughts.

Persons, however, of the above description are not satisfied with being always in this condition. They imagine that a real Christian must sometimes live in a manner more spiritual and more devoted to God. He must, they suppose, have his seasons of revival, in which for days, and weeks, and months, religion is uppermost in his thoughts, and in which he is almost exclusively employed, either in devotional exercises, or in conversation on divine subjects. And such seasons these persons actually have. Once in ten or twelve years, perhaps oftener, a revival is enjoyed in the place where they reside. Religious meetings are frequent and well attended. The spirit of piety which had long slumbered, seems to awake, and the church hears the voice of her God and Saviour saying, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee'; and many who were previously dead in trespasses and sins, are blessed with spiritual life, and begin to sing the song of Moses and the Lamb. At such a time the professors of religion whose characters were delineating, are generally aroused, confess that they have been long in a cold, backslidden state, and express a determination to shake off their guilty slumbers, and live more devoted to Christ than they have hitherto done. They accordingly attend religious meetings almost every day in the week; and when at meeting, seem full of fervor; they pray and exhort in a very earnest manner; and seem determined to make amends for the many years of sloth and negligence which had previously passed over them. At these seasons, besides, their conversation is generally on religious subjects; and if they meet with any professor of religion who is not as warm and lively as themselves, they are almost ready to blot him out of their list of pious people, and can hardly think that he ever knew the grace of God in truth. In this manner they proceed till the revival begins to abate, and the external excitements to devotion and fervor are somewhat diminished, when they rapidly decline, and soon return to the state from which they emerged when the revival commenced. In a few months, perhaps in a few weeks, they are as much engrossed with the world, as neglectful of religious meetings, and, to all appearance, as destitute of the spirit of religion, as they ever were. And so they continue some ten or twelve years, till another revival overtakes them, when they are again aroused, again confess their faults, and, indeed, act over almost exactly the same part which they acted ten or twelve years before. And such changes, they seem to imagine, are things of course. They can hardly conceive the possibility of a constant and steady walk with God. And though

they condemn themselves as somewhat blameable, for their backslidings, they seem to suppose that there is a kind of fatality in the case; that a steady and uniform course of piety is not to be expected; and that the genuineness of their religion, and the safety of their state ought not to be called in question, on account of these blemishes in their Christian character.

In making these remarks, the writer is anxious that he may not be misunderstood. He does not mean to say, that the above picture will suit every professor of religion in our country. No; he believes there are thousands of different denominations who maintain from year to year a close and humble walk with God—thousands who are not merely constant in the external performance of moral and religious duties, but manifest a strong attachment to the cause of truth, and an unwavering determination to be for Christ and for none else. Yes, he believes that there are thousands in this land, who feel that religion ought to be the main business of every day, and who steadily endeavor to live to the glory of God, in seasons of declension, as well as in seasons of revival. But, unless he is greatly mistaken, the picture above drawn will suit a very large portion of the Christian community. Their religion begins and ends, in a great measure, with the revivals which take place around them. When there is no special attention paid to the things of God in the place where they reside, they very much resemble the men of the world, both in spirit and conduct. They can hardly be said to maintain the force of godliness; and as to its power, scarce any thing of this can be seen in them for years in succession. Indeed, if these persons are Christians, (and it is believed that some of them are), they can hardly be distinguished, a large portion of the time, from many who are dead in trespasses and sins. And, as already intimated, they seem to imagine that it must be so; that a constant, steady, uniform walk with God, is not to be expected in the great body of professed Christians. Now this is evidently a mistake, and a mistake of most pernicious influence. It tends much to diminish the efforts which Christians are bound to make for preserving and increasing in their own hearts, and in the hearts of their brethren, the spirit of piety, and for preventing those long-continued spiritual decays, so injurious to themselves and the cause of Christ. As long as they imagine it is impossible, or nearly so, for a Christian to be uniformly devoted to God, they are very likely to yield to the current of worldly influence which sets against them, and, of course, to do but little for promoting their own salvation, or that of others.

The Passing Age.

The present is the age of religious revivals. We see it in the Germanic move—we see it in the tractarian movement in England—in the expulsion of the Jesuits from France—in the dissensions which convulse Switzerland—in the causes which have restored a liberal ministry to Belgium. It is perceptible in the feverish condition of Italy; and, coming near home, it has rent in twain the old democratic church of John Knox, on the north side of the Tweed. Where will it end?—what will it lead to?—are questions which time only can answer, and in the events with which the womb of time is big. But a movement so widely spread, and yet so dissimilar—acting upon organizations so different, and springing up in countries so distant, is remarkable, and shows the restlessness of public feeling. Does it not show, also, the healthy vigor and the mental strength of the present, as compared with by-gone days?

Gospel Stand.

Meekness.

This is so great a duty, that Christ makes it the distinguishing character of his disciples. None is more likely to become possessed of it, than he who makes it his business to consider its various excellences. Some even of the heathens were celebrated for this virtue. To possess it is to have the mind which was also in Christ Jesus. It prevents the great evils produced by sudden anger; it secures discretion, and adorns the gospel; melts the offender, and wins more upon him than all other means. To be meek is to be like God, and confers a greater honor than the greatest victory. It brings peace and satisfaction to the soul; and the blessings it entails are innumerable. These things rightly considered would tend to promote this most amiable virtue.—Harnack.

SALVATION BY GRACE.—A man having heard the late Thomas P. Benedict preach a sermon, the object of which was to show that salvation is entirely of grace, said to him, 'If what you have preached is true, what is it my duty to do?' 'It is your duty to believe it.' 'What else is it my duty to do?' 'It is your duty to love it. You ought surely to love the truth.' 'What else is it my duty to do?' 'I fear I have told you now more than you will ever do. If you will do these things you will find no difficulty in regard to any part of your duty. It will be very plain.'

MISSIONARY DEBT.—The debt of our Missionary Board amounts to \$40,000, and there are some 5000 churches to pay it. An equal division of the debt among these churches would be five dollars each! and yet we hear a great deal said about our indebtedness and our inability to discharge it. Christian Secretary.

The Family Circle.

My Mother's Voice.

BY JAMES VERT.

My mother's voice! I hear it now
I feel her hand upon my brow
As when, in heart's joy,
She raised her evening hymn of praise,
And called down blessings on the days
Of her loved boy.

My mother's voice! I hear it now!
My hand is on my burning brow
As in that early hour,
When fever throbb'd through all my veins,
And that kind hand first soothed my pains,
With healing power.

My mother's voice! I hear it when
She reads to me of holy men
The Patriarchs of old—
And gazes downward in my face,
She seems each infant thought to trace,
My young eyes told.

It comes—when thoughts unbidden throng,
When in sweet doings I am wrong,
And whispers round my heart
As when, at night, I lie in bed,
I hear and think of her dear head,
And her dear bed.

Though round my heart all, all beside—
The voice of friendship, love, and pride,
That voice would linger there,
As when, sooth'd by her sweet breast,
I once first felt my infant rest,
Or rose in prayer.

Too Late!

'It is well,' said the venerable man to his wife, as they sat together late one evening in June, 1840, 'it is well that we discovered the character and habits of the young man, before he had advanced far in our esteem; he might else have injured our only daughter into marriage, and brought disgrace upon us, as we would have been guilty to us, too surely, said the wife.

'It would have been insupportable misery. But thank God,' continued he, raising his eyes in heartfelt gratitude, 'I was informed in season to prevent my child from the disgrace of a connection with such a man. With a what! said a good-looking young man, bowing to the venerable pair, 'with a what, sir! speak it out now! I am your daughter's husband; and it seems not unfit that there should be so much confidence between father and son, that the latter should know the opinion of the former upon his pursuits, when the former knows the relation in which each stands to the other.'

'It is too late,' said the father—
'Then, at least, though my rights as a father may have ceased, those of a husband and of a man to his wife remain. I can rule those in my house, I can, at least, say who shall be my inmates.'

'Father,' said the bride, kneeling, with clasped hands, 'do not cast me from you; give me—give me time, at least, to prove that you have not done him justice. Mother, dear mother.'

'The closing of the door at the other side of the room drew the attention of the suppliant, and she found that her husband was the only one left with her. It was too late.

Hand in hand the newly-married pair left that which had been to them a life of happiness. The stern commands of a father were there, at least, to be obeyed; and she was yet to learn whether a serious act of disobedience on her part would ever be forgiven by one who had seemed forever wrapped up in her.

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had won a few dollars. 'His luck had turned,' he said; he followed up 'the luck,' and daylight saw him possessed of more than the desired sum.

He left the gambling-room a man of better resolve than he had been, though he had not ways resolved well. He thought of the pleasure in store, of the good he would yet do, and the delights he could yet enjoy.

The outer door of the house in which he lived was open. He stole quietly up the stairs, and gently lifted the latch of his room door. It was dark and still. The child, and length of time, he felt that his wife had done, and the delights he could yet enjoy.

He opened a window-shutter, and the light of morning poured full upon the face of his infant. He went to the bed to awaken his wife. He laid his hand upon her arm, and his icy chillness struck to his heart. He threw himself upon the bed, and groaned in anguish. The crying of the child called some of the tenants of the house to the room.

The corner's aid was demanded over the dead body of his wife. The verdict of the jury was, 'Died of the visitation of God.' But one of the two thought that the child weakened her frame so much, that the anxiety and cares, the new feeling of suspicion, or the sense of utter abandonment that night, had been too much. Her heart broke with its own weight.

The pride of the injured father at length yielded, and with quiet efforts, he traced out the evidence of his wife's death.

Determined to meet her at more than half way towards reconciliation, he came just as the husband had awakened to a sense of his misery. 'It is too late,' said the latter, and pointed to the bed.

The pomp of the funeral did not insult the wretchedness of the living, or the emaciated form of the dead.

The grave in the very verge of the western declivity of Laurel Hill. There is no stone to tell whose heart moulders there. Why should there be? What lessons could it teach?

His whose reformation was almost begun before her death, tried the path of virtue afterwards, but it was 'too late.'

He had resolved to reform for the sake of his wife, and not for the sake of virtue.

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two figures. I asked him the fourth power of 75. His eye whirled, and he sprang like an arrow to the door, hung by one hand to the door post, and came, in say 3-4 of a minute, and replied, 'Thirty-one millions six hundred and eighty-five, and a half.'

Narcotics of every kind impair digestion, debilitate the stomach, and tend to disease. 12. Simple water is the only fluid called for by the wants of the system; artificial drinks are more or less injurious, some more so than others, but none can claim exemption from the general rule.

13. Gentle exercise after eating promotes digestion more than indolent inactivity or rest. Violent exercise, with a full stomach, is injurious. 14. Sleep soon after eating, retards digestion, and leads to indigestion and derangement of the stomach.

15. Anger, fear, grief, and other strong emotions, disturb digestion, impair the functional powers of the stomach, and deteriorate the secretions generally.

Quarrelling. Don't quarrel—we beg of you—don't quarrel. It is better to have a fit of sickness, or the toothache for a week, than to quarrel with a neighbor. It would not be half as weary, half as perplexing. Why not live in peace? You appear to think you are not to blame when you quarrel. It is a mistake. You are. You would never quarrel, if you were not more or less to blame—this you may rely upon. What a hell upon earth, where people live in constant broils—each laboring with despair, and turn from his neighbor—and both speaking against each other, and when they meet, cast a sneering look, or fling out a provoking word. A savage life must be preferred.

O man, did you ever quarrel! Have you an enemy? Is there one of God's creatures, whom you despise and turn from, as if it were a venomous reptile? Do you labor to make him feel your indignation and scorn? Wicked and wretched man that you are—as miserable as you can live—you will never be happy till you divest yourself of this malignant disposition, and become reconciled to him. You may quarrel with him twenty and twenty-four hours, but you will not pass away before you become reconciled. Did you ever read what the poet says? Every word is true. Attend to it!

'The fine and noble way to kill a foe, Is not to kill him; with kindness may you change him, that he shall cease to be so; And he's his slain. Signified unto say that you pardon him, and he will be so; He multiplied his hate, he killed them that were his.'

For the Christian Reflector. Thou wast not mine. Thou wast not mine, sweet babe—A Father's hand Lent thee to me, and now his high command Calls thee within his arms, to find that rest, Where the pure spirit is ever blest.

I know thou wast not mine, for on my breast I pillow'd thee to rest and peaceful rest; From the strong love that struggled in my heart, I knew, dear babe, that thou art no more.

Thou wast not mine; when first thy smile broke Like transient sunbeams on my heart, thou wast a thrill within my soul thou wilt might know, I said, 'She'll taste not long of mortal woe.'

And when the wretched wretch's lamp burned dim By thy couch, I bowed in prayer to Him Who gave the little child to me, and said, 'In soothing mildness of my stricken soul, I find thee—ah, I loved thee too well; No mortal tongue a mother's love can tell; 'Twas such a love I bore to thee, my child, Yet to God's will I would be reconciled.'

Then, when, dear babe, my Father's word I've done, When my first race of life on earth is done, When I have gone to yonder world of bliss, To claim the gift I might not keep in this. E. A. S.

Victory over Death. Dying saints have given multiplied testimonies to the power of religion in the hour of trial. Here are some of them, the reading of which should encourage the doubting and admonish the careless.

Cyprian—'Let him only fear death, who must pass from this death to the second death.'

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Dr. Beaumont, of the United States Army, gives the following important rules: 1. Bulk, or food possessing a due proportion of nutritious matter, is best calculated to preserve the permanent welfare of the organs of digestion, and the general health of the system. 2. The food should be plainly and simply prepared, with no other seasoning than a little salt, or occasionally a very little vinegar. 3. Full and deliberate mastication or chewing is of great importance. 4. Swallowing the food slowly, or in small quantities, and at short intervals, is very necessary. 5. Quantity not exceeding the real wants of the economy is of prime importance to health. 6. Solid aliment, thoroughly masticated, is far more salutary than soups, broths, &c. 7. Fat meat, butter, and oily substances of every kind, are difficult of digestion, offensive to the stomach, and tend to derange the organs, and induce disease. 8. Spices, pepper, stimulating and heating condiments of every kind, retard digestion and injure the stomach. 9. Coffee and tea debilitate the stomach, and impair digestion.

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